

THE
WISE KING,
and the
LEARNED IVDGE:

*In a Sermon, out of the 10.
verse of the 3. Psalm:*

*Lamenting the death, and proposing the
example, of Sir EDWARD
LEVERMORE, a religious
Gentleman.*

PREACHED VPON A
Lecture-day at *Canham* in *Suffolke*,
By
BEEZABEE CARTER.

PROV. 10. 7.

*The memoriall of the iust shall be blessed, but
the name of the wicked shall rotte.*

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To the Right Wor-
shipfull and godly Ladie, the Lady
LEVVENOR of Denham,
Grace and Peace.

E Leſt Ladie, it was the ſaying of
Dauid, The righteous ſhall bee had
in euerlaſting remembrance, Pſal.
112.6. and of Salomon, That the
memoriall of the iuſt ſhall bee bleſſed, Prou.
10.7. Theſe two Scriptures haue much
encouraged me, to penne and print this
Sermon following; and your entire loue
to your louing husband departed, hath
emboldened me (with hope of accepta-
tion) to preſent it to your Ladie-ſhip, as
a picture at all times to put you in mind
of his godly life and conuerſation, that
in theſe perilous and luke-warm times,
when zeale growes cold, and fewe or
none labour to draw on others, and en-
courage others to runne the wayes of
Gods commandements, when you ſhall

at any time behold this picture, you may
be prouoked and stirred vp (as you haue
begunne well) so to perseuere and pro-
ceede on, and grow more and more in
grace. The eternall God of heauen com-
fort you, even as he hath afflicted you,
and that God crowne both you and
yours with his best blessings. So prayes
still,

Your Ladiships in all dutie

bounden

B. C.

Canham, Octob. 24.

1618.

And


 And to the Right
Worshipfull & religious Gentleman, Sir
ROBERT LEVVENOR, of Acris
in Kent, to Mistris GOVRY of great
Ellingham, to Mistris STEVARD,
and Mistris CATLIN of Denham,
Grace and Peace.

Right Worshipfull, after I had preached this Sermon, I conferred with some of my brethren about the publishing of it, and some advised me to print it, others to conceale it for two causes: First, because the world is full of bookes: Secondly, because it would make me lyable to many censures and imputations.

For the first, I answer, that the world is full of bookes, but that it is too full of godly bookes, I could never heare it prooued. Secondly, I know that I shall bewray mine own weakenes exceedingly, and expose my selfe to many hard censures, by publishing this Pamphlet; and yet for all that, I choose rather to

be hated, to make my selfe a by-word, and a
reproach, then to neglect any course that
may turne to the good, though but of one soule;
yea, and if it should turne to the good of none,
yet shall I sing but to the same tune that o-
thers of Gods servants haue done before me:
I haue laboured in vaine, and spent my
strength to no purpose, Isa. 49.4.

Whatsoever I haue done, I haue made
bold also to present it to your Worship, as a
testimonie of my thankfulness vnto you all,
and a meanes to reuine and continue, (as
much as in me lies) the deserved memorie of
your godly brother, whome from my soule I
loved in his life, and from my soule desire to
honour in his death. If this poore mite may
be accepted of you, and profitable to Gods
Church, I haue my desire: which that it may
be, I haue prayed: and so praies still,

A poore, but a zealous welwil-
ler to your whole stocke and
familie,

BEZAL. CARTER.



PSALM. 2. 10.

*Be wise now therefore O yee Kings: bee
learned, O yee Iudges of the earth.*



His Psalme was pen-
ned by *David*: witnes,
Act. 4. 25. *Which by
the mouth of thy servant
David hast said, Why
did the Gentiles rage,
&c.* The principall matter contained
in it, is Christ and his Kingdome, as you
may perceiue if you read, Act. 4. 25. and
Act. 13. 33. and Hebr. 1. 5. for here *Da-
uid*, as in many other things, is a type of
Christ; and though all this Psalme may
be applyed to *David*, and his kingdome;
yet notwithstanding it may be applyed
also to *Christ*, and his Kingdome: and
the spirit of God would teach vs, that
as *David* reigned and ruled in Zion, and
subdued his enemies, euen so should *Je-
sus*

ſu Christ raigne, and beare rule in his Church, euen in deſpight of the Churches enemies. And whoſoeuer reads the whole Pſalme muſt needs ſee,

First, what oppoſition was made againſt the Kingdome of Chriſt.

Secondly, the ſequel and conſequent vpon the oppoſition made.

Their oppoſition was vniuerſall, Kings and Commons; Princes, Peeres, and People; Iewes and Gentiles. The Kings and Princes raged, the Iewes, the heathens, and all people murmured, and all to no purpoſe: for he that ſate in heauen laughed at them, and by their rebellion they expoſed themſelues to exceeding perill and danger. For firſt, in oppoſing Chriſt, they oppoſed God the Father alſo, that gaue this authority vnto his Son, and made him the ruler and gouernour of his people; *I (ſaith God) haue placed my King vpon Zion mine holy mountaine, &c. I will declare the decree, &c. Hee that dwells in heauen ſhall laugh them to ſcorne, &c.* Secondly, their danger is further amplified in regard of God the Soane, that is alſo euerie way furniſhed with ſufficiencie of power,
both

both for the defence of his Church, and the finall ouerthrowe and confusion of his enemies; and is therefore compared to some mightie gyant, with a mace or yron scepter in his hand; and Kings, & Princes, and all nations are resembled vnto potters pots: and it should bee no more with Christ to ouerthrowe and crush them in peices, then it would haue been for *Goliath* with his massie speare, whose shaft was like a weauers beame, to haue broken an earthen vessell in peices. But of these things I haue spoken before; now mark and obserue how one thing depends vpon another. Kings and Princes make opposition against Christ and his Kingdome; God the Father hee sits in heauen and laughes at them, and vexes them with grieuous iudgements; God the Sonne, he stands like a mighty gyant, with a mace of yron in his hand, ready to strike and quash them in peices: and then it followes, *Bee wise now therefore, O yee Kings: be learned, O yee Iudges, &c.*

Now for the words themselves, note in them these two things.

First, a double exhortation: 1. To wise-

wisedome: 2. To learning.

Division.

Secondly, the circumstances expressed: 1. Of the time, and that is presently, *now*. 2. Of the persons: 1. Kings: 2. Iudges: *Be wise now therefore, &c.*

Be wise,

For our better proceeding, it would be enquired, what he meanes, by *wisedome*, and *learning*. And,

By *wisedome*, he meanes not here a carnall or worldly *wisedome*, such an one as *Iames* speaks of, and calls it *earthly*, *sensuall*, & *deuillish*, chap. 3. 15. when men are wise to take vengeance vpon their enemies, to hoard vp wealth, to manage their affaires to their best profit: for this *wisedome* is not wanting amongst the men of the world, that are wise enough to *discerne the face of the skie*, and the *signes of the times*, Matth. 16. 2. and wise enough to make a small *Ephah*, and a great *Shekle*, and a false *balance*, Amos, 8. 5. and generally the men of the world are wise in *their generation*, Luk. 16. 8. But the spirit of God in this place speaks of a *spiritual* & *heavenly wisdom*: of which *Dauid* speakes, Psal. 119. 8. *The wisdom of the prudent, is to understand the way of the Lord: but the foolishness*

Wisse of the foole is deceipt: and this wisdom, was that which Salomon prayed for, and did obtaine of God, 1. King. 3. 9. This is that which Iames calleth the wisdom from above, Iam. 3. 7. This is that which Paul speakes of, when men are wise to salvation, 2. Tim. 3. 15. In a word, let that notable place, Deut. 4. 5. suffice for the defining of true wisdom: Behold, saith Moses, I haue taught you statutes, and iudgements, as the Lord hath commanded me: keepe therefore, and doe them: for this is your wisdom and understanding. So as he that knowes his duty to God, and doth it, he is a wise man.

For the more familiar handling of this Doctrine, and the further confirmation of it, consider we by way of resemblance, who is a wise man, and what wisdom is.

Two things here are which makes men to be accounted wise: 1. Sight. 2. Foresight.

First sight, when men are able to iudge of things.

Secondly, foresight, when men are wise to foresee dangers, as also to provide for time to come.

First,

First, he is accounted *wise*, that is skilfull to discerne of things that differ one from another; and when he hath the proffer both of good and mixe wares, is skilfull enough to preferue himselfe from couzenage.

Secondly, we count him *wise*, that is wise to preuent dangers: *The wise man hath eyes in his head, but the foole walkes in darknesse*, Eccles. 2. 4. *Salomon* resembles fooles to blind men, or men that walke in the darke, that foresee no perills: and compares wise men to those which walke at high-noone and foresee euery inconuenience; *a prudent man sees the plague and hides himselfe, but fooles goe on, and are punished*. Pro. 22. 3.

Thirdly, hee is also accounted *wise*, that is wise to prouide and lay vp for future time; and thus the vniust Steward is commended, because he prouided against the time that his master should discharge him of his office: for so the text saith, that the *Lord commended the vniust steward, because he had done wisely*, Luk. 16. 8.

The assumption to be gathered from all that hath been said is onely this,

That

That onely regenerate men are wise, *Doctr. 1.*
and all vnregenerate men no better
then fooles.

First, regenerate men are only wise to
iudge, and choose the better part with Ma-
ry, Luk. 10. 42.

Secondly, they only foresee the plague,
and avoid it; Pro. 27. 12.

Thirdly, they onely lay up treasures
for time to come even in heaven, Match. 6.
20. and therefore they onely are wise.

As for the vnregenerate. First, they
want iudgement. Whereto may we
better resemble them, then to little
children, that are more desirous of toys
and trifles, of apples and babies, then of
lands and inheritances. To whom may
we liken them better then to profane Es-
sau, that esteemed more of a portion of
meat, then of his birthright, Heb. 12.
16. Would we not brand him for an ide-
ot, which would choose brasse rather
then gold, flint stones before precious
stones, chaffe before corne? and yet
thousands there are in the world, yea
and counted wise men, that are more
foolish, and preferre riches, pleasures,
faire houses, conuenient dwellings, be-
fore

The wise King,
fore Gods word, heauen, God him-
selfe.

Secondly, how carelesse are they to
preuent dangers. Happily there is many
a *Simei* wise enough to meet *Dauid* in
time for his owne sauegard, 1. Sam. 19.
19. many an vniust *Steward* wise enough
to preuent beggery, Luke, 16. many a
Pilate wise enough to keep in *Cesars* fa-
uour, Ioh. 19. 13. many like those of
Tyrus and *Sidon*, wise enough to make
peace with those which are too strong
for them, Act. 12. 20. and generally
men are quick-witted to keep fire from
their houses, the theife from their gold,
to auoid infectious places, stinking pri-
sons, poisons, &c. and yet in the meane
time runne on in their sinnes without
all dread of danger, feare of iudgments,
of Gods wrath, of hell it selfe: and such
as these may be accounted *wise, cante-
lous, circumspect, &c.* but alas, it is but
poore wisdom for a man to be afraid
of the fryingpanne, and not of the fire;
for a man to feare sickenesse, want, &c.
and not to be afraid of hell it selfe.

Thirdly, how negligent are they to
prouide for future time, all their whole
care

care beeing only for things present, present pleasures, delights, &c. altogether neglecting that immortall, vndefiled inheritance, reserued for them in heauen. Infinite is their greedinesse after gold and siluer, their thirst more then a drop-sic-mans after drinke: all their ioy is to slap in the filthy puddles, and to rake in the stinking dunghills of this world to encrease their substance: and yet so farre from laying vp treasures in heauen, that if a man should but speake to them of an heauenly conuersation, and of laying vp in store a *good foundation for time to come*, 1. Tim. 16. 19. it would be as well come as *smoke* to the eyes, or *raine* in haruest. Pro. 26. 1. O brethren, who are fooles if these be wise? would wee not count him for a senselesse person, that would spend much time in trimming his garments, & suffer his body (which is farre better then raiment) to perish thorough famine and hunger? but farre more senselesse are those men which pamper the body (which is but as it were a cloath or a garment to the soule) and suffer their dearest darlings, their soules which are farre better then their
B 1 bodies,

Psal 64. 8.

Use. I.

bodies, nay far more worth thē a world,
 nay then a 1000. worlds to perish eternally. *Vnderstand yee unwise amongst the people, and yee fooles when will you be wise?*

And let this which hath been deliuered, teach vs to pray to the Lord, as *Paul* did for the *Colossians*, that God would fill vs with the knowledge of his will, *Col. 1. 17.* Let it stirre vs vp to call for *wisedome*, and to erie for *understanding*, *Pro. 1.* Let it prouoke vs to labour after heavenly *wisedome*: for if thou want this, though thou wert able to discourse of the *Pleyades*, and *Orion*, *Iob. 38. 39.* of the *Sunne*, and *Moone*, and *starres*; though thou wert able, with king *Salomon*, to discourse of trees and plants, euen from the *Cedar* in *Libanon*, to the *hyssope* that springs out of the wall; though thou wert able to discourse of beasts, and fowles, and creeping things, and fishes, *1. King. 4. 33.* though thou wert as learned as *Moses*, *Act. 7. 22.* as politicke in state-affaires as *Achitophel*, *2. Sam. 16. 23.* yet if thou beest not wise to saluation, thou art but a *Naball*, a starke foole in Gods esteeme: according as it is written, *The wisedome of this world*

is foolishnesse with God, 1. Cor. 3. 9.

Secondly, this doctrine may be effectuall to discouer the vanitie of a common conceit amongst vs, (*viz.*) That those which can multiply proiects, goe beyond others in buying and bargaining; or can disappoint the practises of their enemies, that such men are wise men: and as for those that the Spirit calls and styles by the name of *wise*, such as watch at the gates of wisdom, Prou. 8. 33. and call and crie for wisdom and vnderstanding, Prou. 1. such are generally condemned of folly; insomuch that the world wonders at them, and winke with their eye, as *Salomon* saith, Prou. 6. 13. and lade them with taunts and scoffes, as the silliest people vnder heauen. And that which I haue deliuered, doth notably confute this vaine opinion: for whomsocuer they account wise, and the most wise, God accounts fooles, and the most fooles. And hence it is, that *Salomon* doth so be-foole the vnregenerate man: *Fooles despise knowledge*, Prou. 1. 7. *You fooles, how long will you loue foolishnesse?* v. 22. *Ease slayeth the foole*, v. 32. *I saw amongst the fooles a man*

destitute of understanding, Prou. 7. 7. For-
 sake your wayes, O yee foolish, Prou. 9. 6.
 And so the rich man in the Gospel, as
 wise as he was, is styled by the name of
 a foole, Luk. 12. 20. Contrariwise, whō-
 soeuer they account fooles, them doth
 the Lord account for wise: *He that keeps
 Gods commandments is wise*, Deut. 4. 5.
*They which feare God, and depart from e-
 uill, are wise: the feare of God is the begin-
 ning of wisdom, and to depart from euill is
 understanding*, Psal. 111. 16. Iob. 28. 28.
 Yea, saich God, *who so seemeth wise in this
 world, let him be afoole that he may be wise*,
 1. Cor. 1. 30. And therefore though men
 abound with carnall policie, though
 their heads be as full of subtrill fetches as
 this Church is full of aire, yet God ac-
 counts them sterke fooles, I was about
 to say, wise fooles: witnes that of Paul,
*Hee catcheth the wise in their owne crafti-
 nesse, and he knowes that the thoughts of
 the wise are vaine*, 1. Cor. 3. 20.

Learned.

The second thing that Kings & Iudges
 are called vpon for, is *learning*; *Be learned*
O ye Iudges, &c. Some translate it, *be you
 instructed*, others *be you chastised*, others
bee you warned, some others *bee you
 refer-*

reformed: for mine owne part, I intend to follow our iudicious translators that haue turned it thus: *Bee learned, O yee Iudges, &c.* and indeed learning implieth all these, both *instruction*, and *reformation*; both *knowledge* and *practise*.

In the first sense *Moses* was said to be learned, *Act. 7. 22.* and, *Neh. 8. 13.* the *Elders* of *Israel* are said to haue been instructed, or to haue learned *Gods law*.

Secondly, learning implyeth *reformation* and *practise*: *Learne of mee* (saith *Christ*;) and what should they learne of him, but *meeknesse* and *humility*? *I am meeke and lowly*, *Matth. 11. 29.* and, *Eph. 4. 7.* *Walke not henceforth as other Gentiles haue done, in vanitie of their minds, hauing their cogitations darkened; but you haue not so learned Christ:* and, *Isa. 1. 16.* *Wash you, make you cleane, and cease to do euill, learne to doe well, &c.* So as here I haue occasion to exhort to a twofold duty. First, to labour after knowledge. Secondly, to practise according to knowledge.

First, we must learne what the will & Doctr. 2
pleasure of *God* is. In *Act. 9. 37.* *Dorcas* is called a *disciple*: and, *Ioh. 13. 38.* *Ioseph* of *Arimathea* is called a *disciple*: *A-*

nauias is tearmed a *disciple*, Ioh. 19. 10.
 All the Christians in *Antiochia* are tear-
 med *disciples*, Act. 11. 26. and wherefore,
 I pray you, are they so styled? but to in-
 timate vnto vs their desire to learne in
 Christs schoole; for these two, to bee
 a scholler in Christs schoole, and a dis-
 ciple are both one: and this I dare say
 with a graue Diuine, that he which is no
 disciple, is no Christian; and would to
 God there were more disciples amongst
 vs. How iustly may the Lord complain
 of vs, as he did of the Iewish nation; *The*
oxe knowes his owner, and the asse his ma-
sters cribbe, but Israel hath not knowne me,
Isa. 1. 3. The Storke of the aire knowes his
appointed time, and the turtle, and crane,
and swallow, obserue the time of their com-
ming, but my people knowes not the iudge-
ment of the Lord, Ier. 8. 7. Infinite is our
 blindnesse and blockishnesse in matters
 of God, and which is most lamentable
 of all, there are fewe disciples amongst
 vs; yea may not wisdome crie out in our
 streets, *O you fooles, how long will you loue*
foolishnesse, and hate knowledge? Pro. 1. 20.
 And if this seeme too generall, consider
 we what reasons may mooue vs, to cal &
 crie

H. pag.

83.

crie for knowledge and vnderstanding.

And amongst many, I will content my selfe with these two.

First, we must learne as much as wee can possibly of Gods will, least ignorance carry vs headlong into a world of sinne; *This people doe erre in their hearts, because they haue not known my waies, Psal. 95. 10.* yea, and sometimes all manner of sinne is styled by the name of *ignorance*, because that the ignorant man runnes into all sinne: *μὴν ὁ ἀχαριστὸς ἁμαρτία*, &c. the High Priest once a yeare offered a sacrifice for himselfe, *ὑπὲρ ἑαυτοῦ καὶ τῶ λαοῦ ἁγνομαίαν*, for himselfe, and for the ignorances of the people, Heb. 9. 7. the Apostle calls all their sinnes by the name of *ignorance*: for that ignorance is as it were the root, and spawne, and mother of all sinne, and vsuers in a world of sin; *Spiritual pride, Rom. 10. 3. Idolatry, Gal. 4. 8. blasphemy, oppression, 1. Tim. 1. 13.* and indeed what not? for whither runs he that is blind? so as here is one reason to stirre vs vp to learne and to bee good disciples in Christs school-house, since ignorance is the prime cause of all vngodlinesse.

2 Secondly, want of knowledge draws
downe iudgement, both temporary, and
eternall.

1 First, it causes temporary iudgements,
as banishment; *Because they haue no
knowledge, therefore they are gone into cap-
tinitie, Isa. 5. 13. Yea, ignorance causeth
God to destroy the most famous and re-
nowned places of the world. Let Ieru-
salem witnesse for me; The defended Citie
(saith God) shall be desolate, and left like
a wildernes: and marke the reason, for it
is a people of no understanding: therefore he
that made them shall haue no compassion of
them, Isa. 27. 10. 11. and, Hos. 4. 6. Be-
cause thou hast refused knowledge, I will re-
fuse thee: and because thou hast forgotten
the law of thy God, I wil also forget thy chil-
dren. And againe in the same chapter;
The Lord hath a controuersie with the inha-
bitants of the land, because there is no truth,
nor mercie, nor knowledge of God in the
land, &c.*

2 Secondly, ignorance causeth eternall
iudgement. *As many as sinne without the
Law, shall perish without the Law, Rom.
2. 12. Hee which knowes not his masters
will and doth it not shall be beaten, Luk. 13.*

47. and 2. Theff. 1. 8. *The Sonne of man shall come in flaming fire, rendring vengeance to those which know him not. And if our Gospell be hidde, it is hid to them which are lost, whose eyes the deuill hath blinded that the light of the glorious Gospell of Christ should not shine vnto them.* 2. Cor. 4. 4.

And therefore since wee must endeavour to be learned in Gods lawes, since *Vse. I.* ignorance is the mother of error, the cause of iudgements; since we ought to be fulfilled with knowledge, Col. 3. 16. and the word must dwell plentifully in vs, and we must search the Scriptures, Ioh. 5. 39. here then are our Romanists confuted, that haue painted over the face of ignorance, and style her the mother of deuotion: and vnder this pretence haue (as one saith) set locke and key vpon the Scriptures, forbidding the common people the searching of the Scriptures: abusing that diuine precept of our blessed Sauour, *cast not holy things to dogges*, Matth. 7. 6. as if all Gods people were dogges and swine: but what saith Paul, 1. Theff. 5. 27. *I charge you in the Lord, that this Epistle be read to all the brethren* she

the Saints. And againe, Rom. 1.3. the Apostle writes his Epistle generally *to all the Saints at Rome.* And wherefore then doe the Papists barre the people from the vse of *Pauls* Epistles which the Apostle would haue common; and not from the vse of *Pauls* Epistles alone, but from the whole vse of Scripture?

Use. 2.

Secondly, since God calls vpon vs to be *learned* in his word, this reprooues the blockish ignorance in these times: for now are the daies come that we may crie out with *David*, *there is none that vnderstands*, Psal. 14. 1. We liue vnder a glorious sunshine, *but this is condemnation, that light is come into the world, and men loue darkenesse more then light*, Ioh. 3. 19. God hath been maruailously rich in mercy, in vouchsafing vnto vs means of knowledge. The messengers of God crie vnto vs, saying, *this is the way, walke in it*, Isa. 30. 21. the golden bells of *Aaron* rings in euery place; & indeed we want neither bookes, for God hath written vnto vs *the great things of his lawe*, Ose. 8. nor tutors, to open vnto vs *Gods counsell*, Act. 20. 20. nor nothing fit for *Christs schollers* to encrease our knowledge,

ledge; and yet notwithstanding our tute-
ring, teaching, preaching, planting,
sowing, watering, yet how many are
there that knowe not wherefore they
were sent into the world. Question a
drunkard about wine and strong drink,
a couetous man about building and pul-
ling down, of digging, ditching, plow-
ing, sowing, and therein you shall finde
them very sensible and intelligible,
quicke either to conceiue or dis-
course; but talke to them concerning
those admirable mysteries of our re-
demption, iustification, &c. and they
vnderstand no more then if a man should
read them a peece of *Aristotle*, or *Plato*,
or any other author in a strange tongue.
O that such treuants as these would
thinke vpon that saying, *Ioh. 14. 22. If I
had not come and spoken to them, they
had had no sinne: but now they haue no cloak
for their sinne.*

Thirdly, since God calleth vpon vs *vs. 3.*
to be *learned* in Gods lawes, hence it
followes further that we must not con-
tent our selues with a little measure and
modicum of knowledge, but wee must
strive to be *learned*; that is, to be full of
know-

knowledge. For he is not a learned man that knowes two or three grammar rules, but he that is skild in the tongues, in the arts, and sciences: so he is not a learned Christian, that vnderstands two or three easie principles; but hee that hath the spirit of wisdom, and reuelation, through the knowledge of Christ, that haue their vnderstanding lightned, and *know what is the hope of their calling*, Ephes. 1. 17. Well then, since the Spirit calls vpon vs to be *learned*, therefore say I, that as good students are insatiably thirsty after learning, like *Aristotle* that was *ἀσχυρὸς*, indefatigable in paines, and vnweariable in his labours for the encrease of his knowledge: such also is the eager affection of all such as are Christs Disciples, and right learned indeed, that their thirst after knowledge cannot be quenched.

Obiect.

But some man may happily replie against mee, that euery man cannot be so great a scholler as you speake of: God hath not giuen his gifts alike vnto all men.

Answ.

And to this I answer againe, that though God giues 10. talents to one,
and

and but 5. to another, yet would there not be a dunce in a countrey, if men would but obserue these rules following.

First, to pray for knowledge; *If any man want wisedome, let him aske it of God,* I Prayer.

Iam. 1. 5. The way to haue the eyes of our vnderstanding opened, is to pray to God with blinde *Bartimeus*, *O sonne of David, haue mercy on vs, Lord, that we may receiue our sight*, Mat. 10. 51. *Luther*, that was so mighty in the Scriptures, was wont to protest that he had more reuealed to him by praier, then by study and reading. But though this be a notable meanes of illumination, yet at this time I intend to follow the phrase of my text. And this is all I say, that if a student will be a good proficient indeed; First, he must plie his private study: Secondly, he must frequent learned exercises: Thirdly, he must be much in conference: Fourthly, he must be much in contemplation.

First, he must studie hard: Learning 2
is not gotten without studie. *Socrates* Reading.
would read and meditate 20. houres together, and *Cato* got not his learning
with

with beeing idle, *Heluo erat librorum, libros legebat nec eorum lectione satiari potuit.* Whosoever will be a good proficient in Christs schoole, must take the Apostles aduice to search the Scriptures, yea and spend time in reading of godly bookes: but I name the Scriptures especially, because all the rest of the sheafes must doe reuerence to this sheafe: *Let not the word of this law depart from thee,* saith God, *Ios. 1.8.* And what saith he to the King, *Deut. 17.19.* *He shall read the words of this Lawe all the dayes of his life, that hee may learne to feare the Lord his God, and to keepe the words of this Law, &c.* And here, brethren, is the reason why there are so many vnlearned ones amongst vs, even because the Lord hath written vnto vs the great things of his Law, and wee doe not regard them, *Hos. 8. 13.* here is the reason, because we are like to many idle schollers that haue their studies full of good bookes, which lie moulding vpon their shelues, and are covered ouer with dust, whilst they lauish away their time at chesse, or tables, or worse recreations, & no marvel then if they increase not in knowledge
and

and learning : and thus it is with many in the schoole of Christ; come into their houses, and you shall see their shelves adorned with good bookes, the bible and other godly treatises; but alas they hunt after riches, and friends, &c. and are such strangers to Gods word, that they read not a chapter in a whole moneth together, and no meruaile then if they be vnlearned.

Secondly, to increase knowledge, we must frequent the assemblies of the Saints. The house of God is the Lords schoolehouse, the ministers of the word are the Lords teachers, Eph. 4. 11. 1. Tim. 2. 7. The preaching of the word may be compared to the reading of a Lecture: and how I pray you can a man hope to gaine learning, that hates his tutor, shames all godly exercises, and will not once set his foote within the schoole doores. O that I had not iust cause to crie out with the Prophet, *Oh earth, earth, earth, heare the word of the Lord*, Ier. 22. 19. when men would not heare, hee calls vpon the dead earth to hearken. And since the times are nowe come vpon vs, that wisdom cryeth in the

3
Hearing.

the high places, *and is despised amongst vs*, Prou. 1. 21. since God hath raised vp so many faithfull teachers and tutors almost 30 euerie schoole a teacher; since we haue Lecture vpon Lecture, Sermon vpon Sermon, and so few resort to the school-house; since the word is accounted the very burthen of the Lord, *Hear, O heauens, and I will speake, and let the earth heare the words of my mouth*, Deut. 32. 1. O heauens, beare ye witnes of the horrible vnthankfulnessse of this people, & let the dead earth testifie of their contempt of Gods word; or if there be any that haue eares to heare, let them heare, Rev. 3. 22. If there be any that desire to come out of their blindnessse and ignorance, let them thirst after the word, as the dry ground after the sweet dewes and showers of raine: let them desire the *sincere milke of the word*, 1. Pet. 2. 2. and hearken to the voice of Christ speaking to vs by his *Ministers*, 2. Cor. 5. 28. To speake plainely, let them resort diligently to the school-house, and so shall they be enlightened, and learne what is the good will and pleasure of God.

A third

A third meanes to encrease in learning, is conference with those which are learned: the way to be learned, is to learne of euery man, *Sapientior omnibus eris, si ab omnibus discere volueris, qui ab omnibus accipiunt omnibus ditiores sunt,* saith one: thou shalt be wiser then any man, if thou wouldest learne of euery man. The Echyopian gained more by conference with *Philip*, then he gained with much reading, *Act. 8. 39.* And I remember what *Paul* saith, *Rom. 1. 12.* *I long to see you, saith he, that I might bestow some spirituall gift amongst you, and that I might be comforted together with you, through our mutuall faith, both yours and mine.* The Apostle was a man full of knowledge, and the poore Saints in Rome were many thousand degrees inferiour to him, and yet for the futher encrease of his knowledge, and for his further confirmation & establishment, he desires to take a iourney to them, and doubts not but to gaine somewhat by conuersing with the most simpliest Christian. And the truth is, that a man shall sometimes learne from the weakest, that which he could neuer

learne

learne by conuersing with the most wise and literate;

Quod tu non nosti fortassis nouit assellus.

And here is another especiall cause of our intollerable ignorance, because there is so much strangenesse amongst vs, and one Christian will not conuerse with another, and conferre of good things; but either they shunne all society, or if they meet, all the time is wasted, and deuoured in gibing and iesting, idle talke, frothy speeches, if not in swearing, blasphemie, &c. Here is another cause of ignorance, the remedy is godly conference.

5
Meditation.

Fourthly, the last meanes to attaine to learning, is contemplation. Though a student read much, resort to lectures, conferre, yet all will profit him little without meditation. I know that reading, hearing, &c. are notable meanes to encrease knowledg, and yet all these will auaille little without meditation. The word may aptly be compared to meate, meditation to digestion: what good doth meate if a man shall vomit it vp againe as soone as euer he hath receiued it into his stomacke, and what will

will it profit a man to heare, conferre, &c. if we shall as it were instantly vomit vp all againe? meditation is the very life of our deuotion. And for this cause after *Paul* had exhorted *Timothie* to sundry duties, hee addes this also, *meditare*, 1. Tim. 4. 15. *Ob, how I loue thy law, it is my continuall meditation*, saith *Dauid*, Psal. 110. 97. I will not stand to speake of *Isaacks* contemplation, Gen. 24. 64. nor *Ezekiahs*, Isa. 38. 14. nor of the virgin *Maries*, Luk. 2. 10. I will, to quicken you vp to meditation, conclude with that place, Ier. 82. 11. *The whole land is fallen to desolation, because there is none that considers.* And thus hauing deliuered rules for the encrease of knowledge, I come yet to a fourth vse. (*viz.*)

Fourthly, to pittie the ignorance of *Vse. 4.* others, and to labour to draw them out of their ignorance. And here spare me a little, till I haue directed my speech to three sorts of men.

First, to Patrons: If Magistrates in Patrons. corporation-townes, where free schooles are erected, shall choose vn-skillfull and negligent Teachers, must

not the schollers bee vnlearned, when their matters are vnlearned? If one blind man leade another, *they fall both into the ditch*, Matth. 15. 14. I must not feare the faces of men, and I will be bold to tell many gentlemen that they are causes of the ouer-spredding sinne of ignorance, and that their couetousnesse is the cause why whole p̄rishes generally are so ignorant. For why? many gentlemen are growne to that passio, that they will doe any thing for lucre: I doe not accuse all, nay, I can acquit many out of mine own knowledge: but there are a great many also that cast lots vpon Christs coate, such as sell the portion of the Lord for mony: and provided that they may fill their bags with gold and siluer, would present they care not whome to their benefice. I could willingly spend some more time in reproofe of such a mercilesse generation, that care not whose soule fries in hell, so they may haue two or three yeares profit before hand, or a yeerely reseruatiō to themselves of the tithes and tenths. But I shall haue occasion to returne againe to this point.

Secondly,

Secondly, a word or two, to ministers: for as I said, if Tutors be naught, the pupills must needs be naught. The ministers of the word are the *salt of the earth*, Matth. 5. 13. the light of Christs mysticall body: and therefore if they be vnlearned, or carelesse, needs must they bring blindnesse to the whole body. Alasse, that we haue cause to complaine with the Prophet, *Their watchmen are blinde, they haue no knowledge, they are dumbe dogges and cannot barke, they sleepe and delight in sleeping*, Esa. 56. 10. God forbid that I should cast stones at the head of innocencie. I know that there are many faithfull labourers, such as *denide the word aright*, 2. Tim. 2. 15. such as labour in the word and doctrine, 1. Tim. 2. 15. such as may say of themselues, as Paul of himselfe, *In wearinesse often, in watchings often*, 2. Cor. 11. 27. and yet besides these, there are some amongst vs, idoll-shepheards, slowbellies, dumb dogs, loyterers, nay murtherers, that open not a pulpet dore once in an whole yeare, except vpon some high and festiual day: and what are these but murtherers? and conscious of murther in the highest de-

Gen. 5. 10.

gree: for what cruelty is like to soule-cruelty? and if *Abells* blood, may euery drop of *Abells* blood, (as the originall will beare it, thy *brothers bloods* cryeth vnto me from the ground, yea euery droppe of thy *brothers blood*:) if I say euery droppe of *Abells* blood cryed for vengeance against *Cain*, what a fearefull erie shal the blood of many soules make before the throane of God, asking vengeance against their pastors, which haue starued their soules to death, by detayning and holding from them the bread of life?

Masters of families.

3. Lastly, to conclude with Parents and masters of private families, whose negligence in teaching and instructing their children and seruants, is an other cause of our ouer-spreading ignorance: for the Preachers of the word may labour, and *be instant in season, and out of season*, 1. Tim. 4. 1, and all to little purpose, if masters of families neglect their duties: neither doe I wonder to see so many men and women so intollerably, and incredibly ignorant, since to speake truth, a man had as good be some mans beast, as either their sonne or seruant.

For

For what doe their masters or parents regard them, more then their brute beasts? they feed their seruants, and so they doe their cattell; they worke their seruants, and so they doe their beasts: if any of their seruants be sicke and diseased, they will seeke out for remedie, and so they will for their beasts. Againe, their care to instruct and teach their families, and brute beasts, is much one: they teach their children and seruants, nothing but how to plow, sowe, ditch, &c. and as much as this they teach their cattell, their oxen to drawe, their horses to pace, &c. and therefore no wonder though their children and seruants be as ignorant as the horse and mule, that haue none vnderstanding. O that masters of families would learne, to spend some of that precious time which they mispend in twatling and idle talking, in backbiting, slandering, &c. in teaching and instructing their families, whose blood shall otherwise bee required at their hands if they perish!

The next conclusion gathered out of this second exhortation was this, viz.

That wee must adde practise to our Doctr. 3.

knowledge: *Not the hearers of the law are righteous before God, but the doers of the law shall be justified, Rom.*

3.13.

For the further prooſe of this point, you may at your leaſure reade theſe places, *Ioh. 15. 14. Ioh. 10. 37. Matth. 7. 24. Luk. 8. 30. Matt. 12. 50.* and if theſe may not ſuffice thee, then I ſay,

First, that all knowledge without praſtiſe is vneffectuall, and of no force to free from condemnation. *Though I knewe all knowledge, ſaith Paul, yet were I nothing if I wanted love, 1. Cor. 13.* yea if a bare & naked knowledge would ſaue, then the deuills themſelues ſhould be ſaued; for they know enough: *Jeſus I know, and Paul I knowe,* ſaid the euill ſpirit, *Act. 19. 15.* And if you reade *Matth. 4. 6.* there you ſhall ſee, that the diuel is a cunning Scripturarian; *It is written,* ſaith he, *that he will giue his angels charge ouer thee, &c. v. 6.* Suppose then that thou haſt neuer ſo much knowledge, ſuppoſe thou haſt read as much as *Joſaphat*, of whom it is ſaid, that he turned ouer all the whole librarie of the Greeks; yet if thou know much and praſtiſe iuſt nothing,

thing, why should not the devils (which know more) be saved as well as thou.

Secondly, all knowledge without practise is not onely vaine, but perilous:

He that knowes his Masters will, and doth Luk. 12. 37.

is not, shall be beaten with many stripes: and

Iam. 4. 17. He that knoweth how to do well,

and doth it not, to him it is sinne: and as one

saith well vpon these words, not sinne

simply, but sinne with a witness, or sinne with

advantage. If I had not come and spoken to

them, they had had no sinne, but nowe they

haue no cloake for their sinnes, Ioh. 15. 22.

And how doth our Sauour Christ vp-

braid those cities where they had so

much meanes; and doubtlesse a great

deale of knowledge? *Woe to thee Cora-*

zin, woe to thee Bethsaida: for if the great

works that were done in you, had bene done

in Tyrus and Sidon, they had repented long

agoes in sackcloth and ashes, Matth. 11.

20. By Gods word (saith Augustine)

man sinneth so much the more, how

much the more by the word he know-

eth that to be sinne which he commit-

teeth,

All which being granted, let vs learn

to take S. Peters counsell, to adde to our

know-

3

Luk. 12. 37.

August.

Vs.

knowledge temperance, to our temperance
patience, and to our patience godlinesse, 2.
Pet. 1. 5. for otherwise, as *Crysostome*
wrote to the people of *Asiotech*, that
were desirous to gaine knowledge, and
yet were ready to sweare, and vpon e-
uery occasion to rappe out oaths; *The*
more (saith he) *that you know, and the oft-*
ner you heare, &c. the more you sinne against
God, and the more you encrease your punish-
ment, because you liue in the practise of those
courses which you know to be sinnefull. And
would to God that our hollow-hearted
professors, which know Gods will, yea
and carie before them the lampe of pro-
fession, and yet lead their liues after such
a manner, that if the deuil himselfe were
in a bodily shape, he could liue no wor-
ser; vsurers, extortioners, cheaters, ray-
lers, &c. would to God, I say, they
would consider it, that their knowledge
and gifts shall but helpe them on the
more roundly to hell fire, without obe-
dience. I speake not against profession,
neither against knowledge; I knowe
there can be no saluation without pro-
fessiō, nor no obedience without know-
ledge; but this I say moreover, that o-
bedi-

bedience is the end of our knowledge. And if we know the Law, and yet sinne against it, then shall that be verified against vs, *Rom. 7. 12. As many as sinne in the Lawe, shall be iudged by the Lawe.*

And thus I come to the circumstances expressed in this text. And first of the time, *Bee wise now, O yee Kings; Van gnattab*, even presently, while the Lords scepter is in his hand readie to smite, and before he smites you: even out of hand furnish your selues with true wisdom and learning, least you bee broken and bruised in peices. And here note two things:

First circumstance of the time.

First, that repentance must not bee deferred.

Secondly, that the consideration of Gods iudgements, ought to mooue vs repentance.

First, that repentance must not be delayed, I will referre you to those Scriptures, *Isa. 55. 6. Heb. 3. 7. Luk. 1. 57. Act. 17. 30. 2. Cor. 6. 2.* and onely insist upon two or three reasons of this point, least time prevent me.

Doltr. 4.

First, then it stands vs in hand to repent, because of the vncertainty of our lives

Life vncertaine.

life: *nihil certius morte, haec a morte nihil incertius*, nothing more certaine then death, then the time when we shall die, or the place where, or the manner how, nothing is more vncertaine. And therefore *Iob* compares the life of man to a candle, *Iob. 15. 17.* for as a candle though it burnes neuer so clearely, yet a little wet, or a small gale of winde will blow it out suddenly; so though a man be neuer so lusty and strong, yet a little greife or sicknesse may be to him, as the winde is to the candle, or rather as the hammer is to the potters pot, breaking these earthly vessells of ours in peeces. Goe to then, thou which sayest to morrow will be time enough to repent, I am yet in the flowre & prime of my youth, youth must sowe the wilde oates, &c, take heed that thou beest not taken away like *Ischobabeth* in thy dead sleep, 2. Sam. 4. 7. or topt off suddenly like an eare of corne, *Iob 24. 24.* like the churle in the Gospel, *Luk. 12. 6.* or *Herod*, Act. 12. 13. or *Ananias* and *Saphyra*, Act. 5. 5. The men of *Sodom* dreamed not of a storme of fire in the morning, nor the men of the old world for a flood of water;

ter; but *Lor* was no sooner vpon mount *Zoar*, nor *Noah* within his *Arke*, but that the Lord rained fire from heauen vpon the one, and opened the windows of heauen, and destroyed the other with waters; *Genes.* 7. 20. *Gen.* 19. 13. And therefore thou which saiest, I will stay a while longer; and I will repent in my man-age or dotage; take heed that thou beest not vpon thy sick bed, in thy winding sheet before that time comes.

Secondly, wee must turne from our sinns without delay, because all our seruice is onely due to God: *Remember thy Creator in the daies of thy youth*, saith *Salomon*, *Eccles.* 12. 1. the wiseman would haue vs remember God betimes; and why? because he is our Creator: it is he which made vs, and therefore we are his by right of creation, and owe all our seruice to him alone. And, *Eccles.* 3. 1. *There is an appointed time for all things vnder the Sunne, a time to plant, a time to build, &c.* but he saith not, there is a time to curse, and a time to banne, a time to whoore, and a time to steale; because that God hath allotted out no time to sinne.

Thirdly, deferring is dangerous; be-
cause

cause repentance is Gods gift, and not in our owne power; yea, and the longer we deferre, the harder will it be to repent: the longer we suffer our houses to runne into delapidations, the greater will our trouble and charges be to re-paire them:

Si non vis hodie, eras minus aptus eris.

I remember what I read concerning our Saviours raising vp of *Lazarus* out of the grave. *S. Iohn* saith, that he groaned in the spirit, and was troubled in himselfe, *Ioh. 11. 33.* and what was the reason that our Saviour groaned more now then at other times; a great diuine gives this reason, *because Lazarus had bene dead four dayes:* and so I say, when men are not onely dead in sin, but haue been dead many dayes, and haue laine rotting and soaking in their sinnes, and that not foure dayes, but foure yeares, nay forty yeares, insomuch that their bones are filled with the sinnes of their youth, *Iob. 20. 10.* is it not a great miracle if these should be quickned & raised vp againe? Oh take we heede that sinne plead not custome, that we suffer not our wounds

August.

to putrifie; I meane, let not our finnes grow incurable through our negligence. *But to day while it is called to day, let vs Use. 1. seeke the Lord, Heb. 3. 13. while wee haue time, Gal. 4. 13. while wee haue light, Ioh. 12. 35. while we haue day before vs, let vs turne vnto God. And as we read of Abraham, that he went to sacrifice his sonne Isaack early in the morning, Gen. 22. 3. so I say of our finnes, that we loue as dearly as euer Abraham loued his sonne Isaac, or David his Absolom, away with them, crucifie them, sacrifice them; yea and goe about to offer vp thy sacrifice betimes: offer vp your selues a liuing sacrifice, Rom. 12. 1. In the morning sow thy seed, and in the euening withdraw not thine hand, Pro. 27. 6.*

Secondly, this doctrine reprooues *Use. 2.* those which deferre their repentance, to their middle age, olde age, dotage, death bed, & then when their breath sits vpon the tips of their tongues, readie to flit and flie away (as if they had repentance in a string) then they will repent for all; and in the interim, the Lord taketh them away suddenly, before their prefixed time is come, and their
soules

soules lie frying in hel before they were aware. *Behold*, saith the Apostle, *now is the acceptable time, now is the day of salvation, now is the time while the gates of mercy stand wide open: and therefore now, even now let vs be wise, and fill our lamps full of oyle, least that hereafter we knocke with the sine foolish virgins, and cry, Lord, Lord, and it prooue too late, Matth. 25.1.*

Doctr. 5. The next collection which I gathered was this, That the consideration of Gods iudgements hanging ouer vs, ought to moue vs to repentance. For the prooofe of it, see 1. King. 21. 27. Luk. 15. 16. Ier. 18. 8. 2. Chron. 7. 14. I will vse none other reason to confirme it but this, because that repentance is the best course to turne away Gods iudgements from vs; witnes the example of the *Nininites*, Ion. 3. 9. The Prophet of the Lord preached destruction against them, *After fortie daies, and Nineneb shall bee destroyed, &c.* Well, and what course tooke the citizens for their owne safegard: Cry we mightily vnto God (said the King to his subiects) *turne wee from our euill wayes: who can tell whether the Lord will turne a-*

and the learned Judge.

41

way from his fierce wrath that we perish not. And then it followes in the next verse, that God repented him of the euill, &c. And no lesse remarkeable is that notable example of the good King *Iosiah*, 2. Chro. 34. 27. *Because thine heart did melt, and thou didst humble thy selfe before mee, and didst weep, &c. thou shalt not see all the euill, that I will bring vpon this place, and vpon his inhabitants. I will not trouble you, nor my selfe, with other proofes for the ratifying of this Doctrine.*

First, let it serue to condemne such *Use. 1.*
as adde sinne to sin, yea and euen then when the rodde of God is vpon their backes, while the Lord smites and afflicts them, euen then when they breake out into all manner of vngodlines, cursing, banning, murmuring, and by this meanes kindle the flame, and adde seuell to the fire. I know not whereto to compare them better, then to a man that should see his house on fire, and should throw on buckets full of oyle to quench it; or should cast on faggots of leare wood, faggot after faggot, and so in stead of quenching kindle the fire: & thus doe many, they thinke to quench

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the

the fire with oyle: sin is very fewell for Gods wrath, and when the wrath of God is kindled against them, the more God punishes, the more violently doe they lash out into sinne, sweare worse, rayle and murmur worse then they did before: and what is this but to quench fire with oyle? and the course were better to quench the fire with teares of remorse and repentance.

Use. 2.

Secondly, this lesson is needfull for vs in these times, which may hourly expect some fearefull iudgement vpon vs: yea I feare, I feare, that the *iudge stands at the doore*, Iam. 5. 9. and is now ready to come vpon vs with a besome of desolation in his hand, to purge these *Angell stables* of our tipling houses, dice-houses, filthy houses: and if any man shall laugh in his sleeue, and *blesse himselfe*, Deut. 29. 19. and say, *Tush, God will doe neither good, nor euill*; I answer againe, that the *whole head is sicke*, and the *whole heart is heauie*, Isa. 1. 5. our contempt of Gods word more then paganism, all the damnable finnes of *Sodom* and *Samaria* swarme amongst vs; our idlenesse, wantonnesse, and millions of

othe

other finnes crie and roare to God for vengeance against vs: and haue we not cause to feare, leaft God hath a *controuerſie with the inhabitants of the Land*; Hoſ. 4.1. O brethren, that I could draw waters out of the hard rockes, ſome teares of repentance from the eyes of drunkards, whore-hunters, to quench the fire of Gods diſpleaſure kindled againſt vs. In the feare of God let vs humble our ſelues before God; let our hearts melt, our eyes ſpout out teares as a conduit ſpouts out water, let vs faſt and pray, and call and crie to God, before the decree come forth, and we be made like *Sodome* and *Zebaim*, like *Gath* of the Philiftims, or like *Ieruſalem*, or other famous cities and kingdomes, whoſe finnes hath laid them leuell with the earth. And this of the firſt circumſtance, of the time.

The ſecond followes of the perſons, *Kings* firſt, ſecondly *Iudges*: that is, thoſe rulers that exerciſe authority vnder Kings and Princes. And here I might ſtand vpon many particulars.

a Circumſtance of the perſons.

Fiſt, that God plagues not, but before he plagues, he giues warning; ſo he

Doctr. 6.

doth in this place to the *Kings & Iudges*: so he did give warning to the men of the old world, before the flood came: thus he foretold of the *Babylonian* captivity, of the destruction of *Ierusalem*, &c. though his bowe be ever bent, yet he neuer shoots one shaft but he gives warning, by his word, his ministers, by signes and prodiges, &c.

Doctr. 7. Secondly, where he names *Iudges* as well as *Kings*, inferiour Magistrates as well as superiours, that here againe we may obserue, that *Iudges* must labour to get wisdom as well as *Kings* and *Princes*: my meaning is, that those that are in inferiour places must labour for wisdom as well as those that are in superiour places: how can *Kings* rule wel, when their Magistrates be euill, how can Magistrates reforme the people, when the people are incorrigible, &c.

Doctr. 8. But I must make hast: note againe, that though the common people had sinned as well as the *Kings* and *Iudges*, yet the Spirit of God names onely these two, *Kings* and *Rulers*, because they are for the most part led by the mighty:

Regis ad exemplū totius componitur orbis.

If

If *Herod* despise Christ, his men of war will despise him also, Luk. 23. 11. If the king honour *Mordecai*, *Haman* his mortall enemy will honour him, Hest. 6. 10. If the Scribes and Pharises crie out against Christ, let him be crucified, the common people will say the same tune, let him be crucified, Luk. 23. 23. If *Ieroboam* be an idolater, so will all the 10. Tribes, 1. King. 12. 28. If *Constantine* be a Christian, hee makes a Christian world. And thus the examples of great men like floods and inundations, doe carrie the common people headlong.

And let this that hath beene spoken, *Vse.* serue for an *item* to all such as are any wayes eminent, that they doe not for their liues giue an euill example, least they sinne like *Ieroboam* that sinned, and made *Israel* sinne: an euill example in great men, is like an eclips of the sun: much obserued, and vsually the forerunner of some dearth or famine to follow: when great men sinne, many eyes are vpon them, and vsually iudgement is not farre off, where the rulers are naught.

And now, brethren, when I consider

how men liue by patterne, and not by precept, and how ready men are to giue an ill example; when I thinke of our late and generall losse, and of the hand of the Almighty vpon vs, in taking from vs a worthy lamp, I speake of *Sir Edward Lewkner*, that not long since was Lord of this towne, and to the comfort of my soule and ioy of many Christians, frequented these assemblies; and shined like a light amongst vs all, Oh when I thinke of this, then doe I wish that my head were full of waters, and mine eyes a fountaine of teares, that I might bewaile his death day and night; Oh then my soule is full of heavines, my bowells swell, and mine heart is euen turned within me, because he that was wont to goe out and in before vs by a good example, is taken away from vs, and makes his dwelling in the darke. Beloued in our Saviour Christ Iesus, spare me a little, while I shal propose (I was about to say a matchles) I dare say a worthy example before you for your imitatio. Neither let any in this assembly passe any rash and vnaduised censure against me, for honouring a righteous man in his death,

death, whose memoriall, saith God, shall
bee blessed, Pro. 10. 7. For mine owne
part, I cannot think it needeles in these
times, when men live by example, and
not by rule, to propose a godly example
before you for your imitatio. For want
of time, I will bound my speech with
in the compasse of these three particu-
lars.

First, to speake of his wisdom; that
he was a wise man,

Secondly, of his learning; that he was
a learned man.

Thirdly of his obedience; how care-
full hee was to adde practise to his
knowledge.

And all that I shall speake, the Lord
of heaven knowes is truth, yea your
selues can auouch it to be true. Indeed
he liues lewdly in these dayes, that can-
not haue one parasite or other, to make
a funeral Sermon in his praise and com-
mendation: but for my selfe, if I speake
false, when I come downe from my pul-
pit, accuse me before this Congregati-
on; and if I speake but true, then giue
glorie to God, and testifie with me.

And first, I say, that he was *truly wise*. A wise man.

to discern of things that differ, to pre-
uent danger, & to provide against time
to come. First, to discern and iudge of
things; computing al things in this world,
riches, pleasures; beautie, as *losse and*
dung, for the excellent knowledge sake of
Christ, Phil. 3. 8. Secondly, as wise to
preuent danger, rather willing to loose
any thing, then his owne soule. Third-
ly, as wise to provide and lay vp trea-
sures in heauen, Luk. 12. 33. yea, his con-
uersation was in heauen, Phil. 3. 20. his
affections mounting and aspiring vp-
ward. And whereas others of his ranke
are wont to make this world their Para-
dise, one making a god of his belly, an-
other a goddesse of his *Herodias*; one
hunting after honour; another after
wealth; one consuming all his precious
time vpon dogges, another at the dice;
one in an humour of cloaths; a second
in an humour of building; & all drownd
and drunken with the loue of vain plea-
sures, &c. neglecting the good of their
soules: you all knowe, that his delight
was, like *Ieremies*, in the word of God,
and that was the *joy and reioycing* of his
heart, Ier. 15. 16. His delight was like

Da-

Dauids, in the house of God, and reioyced when they said, *Come, let vs go to the house of the Lord*, Psalm. 122.1. His ioy was like *Pauls*, in the free preaching of the Gospell, Phil. 1. 18. His delight was in the companie of the Saints, and those which are excellent, Psalm. 16.3. And as for that mad mirth, spoken of, Eccl. 2.2. and the reioycing of the vngodly, spoken of, Iob. 20.5. might he not have taken vp *Salomons* words, *I said of laughter, thou art madder: and of ioy, what is it that thou doest?* Eccl. 2.2.

Secondly, was he not also learned, yea take the word in what sense you please, ² Learned. in regard of humane or diuine learning? If I should report how well skilled hee was in the tongues, in arts and sciences, how cunning he was in the Scriptures, how powerfull hee was in disputation, how strongly he would refel a falshood, how quicke he was of inuention, how ready to percelue, &c. I should speake no more then euerie man knowes already, that were any whit of his acquaintance. The truth is, that for strength of wit, and naturall parts, as *Iminu* said of that famous *Vrsinus*, I see not what was

wanting in him, that may be found in a man. Well, me thinks I may say of him with a little alteration of the words, as one writes of that blessed and worthy King, Edward the sixth, *Aderant enim illi gratia, linguarum enim multas callebat: Anglicam natalem, Latinam non expertus (ut audio,) Græce, &c. non illi dialectica deerat, non naturalis Philosophia principia, &c.* & as an other holy diuine wrote of the same Prince, the same may also bee said of him; There wanted in him no promptnesse of wit, grauity of sentence, ripenes of iudgment: and ouer and besides these notable excellencies, and other great vertues in him, adde moreouer skill and knowledge of tongues, and other sciences, whereunto he seemed rather borne then brought vp.

But had I *Moses* learning, *Act. 7.22.* were I as eloquent and mighty in Scriptures as *Apollos*, *Act. 18.* as full of knowledge as a full vessell is full of liquor, or the sea full of water; yet all were nothing without obedience. Speake we therefore in the next place, of his practicke and operative learning; of his sanctification and righteousness: for as all sinne is either

Cardanus.

Fox pag.
3547.Thirdly, his
obedience.

ther *ἀσβηα*, or *ἀσυχία*, *ungodlinesse*, or *unrighteousnesse*, Rom. 1. 18. so all the obedience that God requires of vs, consists in the practise of these two things, 1. Holinesse: 2. Righteousnesse. And whosoever can finde in himselfe a concurrence of both these, a care to serve the Lord in holinesse, and to deale iustly with men, is truly regenerate, Luk. 1. 73. Tit. 2. 12.

Begin we then with sanctification, His holines. which generally discovers it selfe by a godly life, 1. Pet. 1. 15. 16. Leu. 19. 2, 3. and more particularly by these fruits of sanctification: 1. zeale for Gods glory; 2. frequency in prayer: 3. a care to draw others to God: 4. a care to honour Gods name: 5. care in the choise of godly seruants: 6. almes-deeds: 7. progresse in grace: to name no more, all these are fruits, & effects, and companions of holinesse. See, Psal. 66. 9. & 119. 139. Act. 10. 1, 2. &c. Hos. 6. 7. Ioh. 4. 28. Deut. 5. 11. and by all and euery one of these it plainly appears, that this godly Gentleman was truly sanctified.

For first, with the Prophet *Elijah*, he His zeale.
was

was very zealous for the Lord of hosts, 1. King. 19. 10. and like David, accounted the wrongs done to God, as done to himselfe, and bated the enemies of God, as his owne enemies, Psal. 139. 21. and as David speakes, Psal. 119. 48. *I will speak of thy testimonies before Kings, and will not be ashamed:* so let this be published to his eternall praise, that he was not ashamed of the Gospel of Christ, Rom. 1. 16. but wheresoeuer hee came, and amongst whomsoever, such was his zeale for God (that he could not like many temporizers, and time-servers, and formall professors, that walke in a middle temper, and are neither hot nor cold) sit still and heare men plead for carnall libertie, and say nothing; or heare the name of God blasphemed, or preaching auiled, or profession or professors of the Gospel spoken against, and neuer vnfold his lips, for God or his brethren: like many neuters, and night-professors, Iob. 3. 2. But as he was learned, & knew how to speake, so also he was zealous, and resolute, and would not spare to speake for Christ and for his Gospel.

Secondly, how holy was hee in his mor-

2

In prayer
often.

morning and evening sacrifice; in his more priuate, and publike deuotions; twice a day reading the word, and praying in his family: except some minister of the Gospell (whom like another *O-badiab* he fedde at his owne table) were present to performe that duty: neither did he read his prayers vpon a booke, or tied himselfe to stinted formes (which I condemne not in those which haue not the hard gift of prayer, beeing like some man newly recovered of some sicknesse, that cannot goe except they be supported by another mans hand) but he prayed freely according to the motion of Gods spirit: and how skilfully, and zealously, there are many of his religious family to beare witnesse. I remember what I read of *Iob*, *Iob*, 1. 5. when his sonnes were banqueting in their houses, *Iob* sent, and sanctified them, and offered vp burnt offerings for them: and the text addes moreouer, *that he did it dayly and constantly, Thus did Iob every day.* The like may be said of this worthy seruant of God, that he offered vp his sacrifice of praise and prayer to God, euery day a morning and evening sacrifice; and

and that so dayly and constantly, that his greatest and waightiest employments were none occasion to him of intermission: insomuch that a little before his dissolution, beeing high shreife of this County, and taken vp with many and great employments, yet was he so carefull and assiduous, even in the busiest time of the Assises to begin and end the day with inuocation, that he would not enter vpon any busines in the morning, nor give sleepe to his eyes in the euening, before he had called his company together to ioyne with him in prayer. Neither was hee carefull alone to pray in his family more publikely, *Oratio secretum postulat*, nay his reines taught him in the night season, (and as I am informed by those from whome he could not altogether hide it) he set large times apart also for private praier. Some indeede there are that neuer inuoke Gods name, except before witnesses. First, they get them vpon the stage, and cause a trumpet to be blowne, and when they haue spectators enough, then they begin their deuotions. But *David praied in secret*, 2.Sam.12.16. so did *Peter*,

ter, Act. 10. 9. so did Iacob, Gen. 32. 24. so did Christ Iesus, *avulsus est ab eis quasi ad iactum lapidis, &c.* Hee went a stones cast from his disciples, and kneeled downe, and prayed, Luk. 22. 41. Private prayer is an infallible symptom of sanctification.

And now, brethren, I would I could speak something to moove you in these vn-praying times: I haue called vpon you from Sabbath to Sabbath, and Sermon after Sermon haue I prooued both the necessitie, power, and efficacie of praler, and for ought I heare all is as water spilt vpon the ground, 2. Sam. 14. 14. I beseech you al by the mercies of God, that this Gentlemans practise in this kind, may neuer out of your remembrance: thinke of his care to sanctifie his family, in offering vp his morning and euening sacrifice, thinke of his secret and priuate conference with God, what secret intercourse there was twixt God and his soule: I beseech you again, I was about to charge you in the name of my God, to keep this example in remembrance, and that the thought of it may be as a spurre to prouoke you on

to prayer: and if this example moue you not, hearken then to *Jeremies* prayer, *Powre out thy wrath vpon the heathen, and vpon those familyes that call not vpon thy name, Ier. 10. 25.*

Desirous to
draw others
to God,

Thirdly, how carefull was he to draw on others to God? I shall I confesse tel you strange things, and yet no more then truth, that whereas other gentlemen of his sort, are wont to make merchandize of mens soules; my meaning is to present idle & vnworthy shepheards to their benefices for their owne aduantage, and so fill the Church of God full of blind guides, fitter to be ouer-seene themselves, then to ouer-see others; yet this gentleman, shall I say that he was a free Patren; nay, which is more strange was he not ready to purchase Church-livings with his owne siluer, and bestow them *gratis*, as we say, vpon such Pastors as would be carefull of the flocke committed to their charge: and for mine owne particular I must needes acknowledge it with thankfulnessse, that he freely and frankly made me the vnworthy pastor of this congregation, at his great cost and expences. Againe, whereas

whereas others of his ranke, are wont to purloine and rob the Church, and seeme to compound with the deuill, *Da mihi dimittis ceteri tolle tibi*: giue me the profits of the Church, and take thou the soules of the people, and so place some vnworthy of their cures, while they make themselves merry with the Lords portion, and spend it vpon dogs, hauks, and twenty to one of worse matters; and then colour ouer all their theeuery by calling of their benefices by the name of *donatives*: this gentleman (whom I cannot easily paralel) whatsoeuer hee might doe by humane law, yet would he not make shipwracke of a good conscience for a little lucre: but like *Abraham* to *Melchizedeck*, hee paid tithes of all, Gen. 13.20. But alas, our freind *Lazarus* is dead, his habitation is in the hill of *Zion* in the cittie of the liuing God: and behinde him there remaine, a number of Church-pyrats, that would not only rob the parson, vicar, Church, Chappell, God, but would venture a voiage to hell for a little lucre.

Fourthly, his sanctification appeared further, by the care hee had to hallow

No Swearer.

Del
dra
to

and honour Gods name : and this am I able to testifie for him, that since first I knew him, neuer did I heare one oath or other great or small fall from him, which speaks not a little to his cōmendation in these times, when our whole land is too full of blasphemy, and those deadly words spoken of, Eccles. 23. 11. are as common as stones in our streetes : the time was when there were few swearers except men-swearers, but now our women are not ashamed to rap out oath after oath, to the dishonour of God and his Sonne Christ: and as for too many of our gentry, (woe is me that I am borne to be a contentious man) come but within their thresholds to heare the master sweare, and seruants sweare (I quake and tremble to name their oaths, by the precious wounds of God, by Gods heart, by Christs blood, &c.) a mā would think himself entred into the very suburbs of hell; yes and with your fauour, many also that make scruple of greater, make little scruple of lesser oaths, by their faith, troth, &c. and such a family as Sir *Edward Lewknors* (pardon me though I speake bluntly) whether I haue

haue so often resorted, and neuer hard one oath throughout the whole family, is hardly to be found in a country. Alasse, my brethren, how can we choose but expect iudgement, when this fearefull sinne so raigneth, and rageth amongst vs? *I turned*, saith the Prophet, *and looked, and behold, a flying booke, the length of it 20. and the breadth of it 10. cubits*: and then it follows, *Loe, this is the curse that goeth over the whole earth, and euery one that steales, and sweares, shall bee cut off as well on this side as on that*, Zach. 5. 1. 2. 3. and Zophon. 1. 4. *I will*, saith God, *stretch out mine hand vpon Iudah, &c. and I will cut off them that worship the host of heauen, and sweare by the Lord and Malcham; and them that are turned backe from the Lord.*

Fistly, how cautelous was he in the choice of his household seruants, a notable testimony of a man truly sanctified: *there shall not dwell a wicked person in mine house*, Psal. 106. All his care was to haue seruants fearing God vnder his rooffe, ruffians, swaggerers, tospots, prophane *Esaus*, blasphemous *Rabsaches* were hatefull to him; and which is very

memorable during the time of his shreiu-
ualdry, and hauing (if I mistake not
the number) neere vpon sixty wearing
his liuery, yet could I neuer heare of a-
ny outragious or inordinate swearers or
drunkards amongst the number. Nei-
ther can I a little muse at many gentle-
men, yea and of some that would make
a shew of the best things, that yet enter-
taine roysters, and riotous persons
within their doors; and when we preach
against it, reply for themselves, that
good seruants are not to be found in an
whole country. To which I answer a-
gaine, that though godly seruants are as
thin sowne as godly masters, yet some
there are to be found, else God forbid.
And secondly, let no man take offence
against me for speaking truth; for mine
owne part I am of this opinion, that it
were better for gentlemen to doe any
office themselves, then to entertaine one
leude seruant into their houses: for one
godlesse wretch in an house, is like *Jo-
nah* in the shippe, and brings vengeance
vpon all the rest.

6

His almes.

Sixtly, his holines appeared further,
by his almes-deeds: so the *spirit* saith of
Cornelius,

Cornelius, that he was a *denout man*, and
 how doth he prooue it? *Hee gaue much*
almes, and prayed much, Acts. 10. vers. 2.
 The like may I say of our kinde Lord
 and freind deceased; he was a *denoute*
man: and thus I prooue it; hee prayed
 much, and besides he was full of mer-
 cy. Your selues can beare me record,
 how many of your poor people he cloa-
 thed with the fleeces of his sheepe, and
 what his custome was, (*viz.*) for e-
 uery yeare of his life, to cloath one of
 your poore and naked ones. Some may
 happily wonder at so great expence
 from one man, and it may be some haue
 said to him as *Indas* did; *Ad quid perdisio*
hac? what needes all this this waste? is
 it not enough to cloath the poore of
 your owne towne? The money spent in
 apparelling so many poore, would buy
 a great deale of soft raiment for your
 owne family: Charity must beginne at
 home: In time this course will sucke
 your coffers too much, Though I accuse
 none, no nor suspect any, yet is it pro-
 bable enough, that some might open
 their mouths to this effect. Christ neuer
 did good work but some or other were

Last yeare
 beeing 12.
 yeares old,
 hee cloathed
 32. poore
 people.

Luk. 3. 11.

offended. Yea, but may some say, the hungry must be fed as well as the naked cloathed: our Saviour saith, not onely, *Hee that hath two coates, let him giue to him that hath none:* but he addes moreouer, *and he that hath meat, let him doe likewise:* did he therefore feed the hungry? Yes verily, and gaue a portion to *seauen*, and also to *eight*, Eccles. 11. 1. witnesse the great company of Orphans, widdowes, and fatherlesse children that weekly and dayly sought and found reliefe at his gates: and which is worthy remembrance in these dayes, when some like *Absolom* build Pyramides to keep their names from obliuion, 2. Sam. 18. 18. and others like *Nebuchadnezzar*, mount vp their turrets of *Babell*, Dan. 4. 33. for vaine ostentation, till they haue vtterly disabled themselves, for all workes of charity; This gentleman (at the naming of whom mine heart bleeds afresh within me) his buildings were for better vses: and it is well knowne to you which heare me this day, that he reared vp one building neer his own house, furnished it with a large table to the onely vse and reliefe of the poore, that thrice
a weeke

a weeke resorted thither, and were liberally provided for, to his great expences. Insomuch that he might haue pleaded for himselfe as *Iob* did; If I haue restrained the poore of his desire, or haue caused the eyes of the widowe to faile; if I haue eaten my morsells alone, and the fatherlesse hath not eaten thereof; if I haue seene any perish for want of cloathing; if I haue lift vp mine hand against the fatherlesse, then let mine arme fall from my shoulder, yea let it be broken from the bone. *Iob. 31. 16.*

Seauenthly and lastly, his holinesse appeared by his continuall progresse in grace. For so saith God, *They which wait upon the Lord shall renew their strength, they shall lift vp their wings as the eagles, they shall runne and not be wearie, they shall walke and not faint, Isa. 40. ver. 31.* And whereas the vngodly may fitly be compared to the children of *Ephraim*, that bent their bowes, and made a shewe as though they would fight, but *turned back in the day of battell, Psal. 78. 9.* or rather to men in a consumption, that consume away by little and little, vntill they are buried in the earth: though hypocrites

decline and grow worse and worse, yet now I speake of one, of whome I may say, as it was said of the Church of *Thyatira*, that *his workes were more at the last, then at the first*, Rev. 2. 19. or as it was said of *Ruth*, the same also may be saide of him, that he shewed *more good at the latter end, then at the beginning*, Ruth. 3. 19. more heavenly minded, more zealous for Gods honour, more carefull to draw others to God, more often in prayer, more cautelous in the choise of his household-servants, fuller of goodworks and almes-deeds, and every way more fruitfull (though neuer barren) at the last then at the first: all his household-servants perceived as much: and for mine owne part, I never resorted to the house, but my thoughts I saw a sensible growth in goodnesse. And now, beloved, since a godly life in generall, and the particulars named, of zeale, frequencie in prayer, &c. be infallible notes of sanctification, though I say nothing of his humilitie, beeing as *humble as the child newly weaned*, Psal. 131. 2. of his care to hallow and sanctifie the Lords Sabbaths, both he and his household: of his care to teach

teach and instruct his family; yet haue I spoken sufficient for the probation of his holinesse.

I might now speake as largely of his <sup>2. His right-
reconscience.</sup> righteousnesse, but that time commands me to take my worke out of the loome. Yet thus much I will be bold to speake, and promise before this audience, in the words of Samuel to the people, 1. Sam. 12. 3. *Whose ox hath he taken? or whose asse hath he taken? to whom hath he done wrong? or whom hath hee hurt? or at whose hands hath hee taken a bribe?* and if he hath it shall be restored. But I cannot stand to speake of these things, neither of his godly death, wherein also I might bee copious. But dead hee is, his bodie I meane is dead; as for his spirit, that liues in the city of the living God, amongst millions and myrriads of heavenly Angels, in the company and Church of those first begotten, which are gathered into an heavenly, with the Iudge of all flesh, in the newe Ierusalem, whose gates are pearle, whose streetes gold, whose wals are precious stones, where quires of angels, the Cherubims and the holy Seraphims, sing *Halleluiab, Hosanna*, to God
on

on high; and there he shines and shall shine, like the brightnesse of the firmament, and glister like the starres for euer and euer: while we remaine vpon the troublous sea of this world to lament his losse; yea, who can sufficiently lament it?

How can his godly Lady lament enough, for the losse of so kind and louing an husband, that loued and tendered her as his owne soule.

How can his young children lament enough, when they shall come to years of discretion, and find themselues bereaued of so carefull and louing a father.

How can his seruants lament enough for the losse of so religious a Master, that was wont to goe out and in before them by a godly example, and was so diligent to teach and instruct them in the way of godlines.

How can the learned and louers of learning lament enough, since hee is gone, that like that famous king of *Sicilia*, beeing asked whether he had rather forsake the companie of certain learned men about him, or his Kingdome; answered

Robert, King
of Sicil.

swered, his kingdome, rather then his learning, or learned tutors: since hee is gone that preferred learning before his great possessions.

How can the despised Ministers of the word lament enough, now that they are counted the skumme of the world, and refuse of the people, and he is fallen that accounted of them, as the Embassadors of God, and the dispensers of the mysteries of Christ Iesus.

How can the professors of the Gospel mourne enough, since he is taken away that loued the verie name of a disciple.

And all the poore and needy in the towne round about, that are hungrie, harbourlesse, and want cloathing, how can they lament enough, since he is dead that was wont to giue them meat in due season; and whilest he liued, deliuered the poore that cryed, and the fatherlesse, and him that had none to helpe him; *that was an eie to the blinde, a foote to the lame, and a father to the poore,* Iob 29. 14, 15.

And for my part would I could weep showres of teares with *Augustin*, or
floods

floods of teares with *Ambrose*, yea day
and night with *Jeremie*, since I haue lost,
what is hardly found, a true, a faith-
full friend. Since he is gone, whose e-
quall (consider his young yeares, his
great estate, his gifts both of grace and
nature) will hardly be paraleld. Some-
thing I haue spoken in his iust prayse,
but alas, I haue but touched the hony,
like *Jonathan*, with the tip of my rod, 1.
Sam. 14. 43. and lapt with *Gideons* soul-
diers; my meaning is, that I haue not
spoken according to halfe his worth. I
knew indeed that loue is mighty as
wine, and strong as death, and affection
may carry mee too farre; happily I may
commend him too much, that it may be
I loued too much; but God knowes,
that I euer hated a parasite from my
childehood; and the Lord the seer and
searcher of all hearts knowes it, that I
haue not spoken one word with an in-
tent to flatter any person liuing, by
commending him that is dead. And yet
notwithstanding, since the examples
both of the liuing and dead, doe farre
more moue then precepts, I hope it
will not be altogether vnprofitable to
pro-

propose a godly example before you, though for his good workes, (I must needs say what I thinke) and say as the Queene of the South said of the glorie and wisdom of *Salomon*, that *the one halfe hath not bene told you*. We that live so much by patterne, would God we would set this patterne before our eyes, and learne by his example to labour after heavenly wisdom, and true learning, and stirre vp our selues to serue God in holinesse and righteousness before him all our dayes; yea, and to enter vpon this gracious course most speedily. It is not long since this gentleman beeing but young, about 32. yeares of age, it is not long since that he was a liue, and in liking as we are, not long since that he sat where we sit, and heard where we heare, and praied where we pray, and had we not need then to looke about vs? If *Abell* die, must not *Cain* much more: If *Isaac* die, must not *Ismael* much more: If *Simon Peter* die, must not *Simon Magnus* much more? if holy, religious, righteous *Sir Edward Lewknor* die before he see 33. yeares, why should we dreame of any long continuance? If

this

What shall be done to the green tree, what shall
be done to the dry? If the righteous shall
secretly be saved, where shall the ungodly
and sinner appear? If judgement begin
at the house of God, what shall be their
end which obey not the Gospel?

FINIS.

